## NORWICH CELEBRATES QUARTER MILLENIUM

Opening Exercises Held at the Old Burying Ground at Norwich Town where Four of the Founders are Buried-Addresses by Rev. Dr. Lewellyn Pratt and Rev. C. A. Northrop-Major Mason's Monument Decorated.

Two Hundred and Fifty Years Old!
No. wish his reached its quarter-millisting and the celebration of this ripe old age was daily opened Sunday more of the other with a grand display of holiday attire, electric illuminations and thousands of guests already here and many more on the way. All roads today lead to Norwich. Saturday and Sunday every traing and hours brought an increase to the crowds. There was a warm welcome for all and a general visitation during the day.

A small but important leature of the graves of the founders who are of the collection of the colle

stones that marked the last resting place of so many of the forefathers. The place for the service was chosen in the home lot of Rev. James Fitch, where a tall weeping willow overlooked the attentive audience, bearing unon its trunk the names of the four founders buried in the plot—Thomas Adgate, Simon Huntington, John Post, Thomas Waterman, as well as that of Christopher Huntington, Jr., the first of the males born in the new settle-

The following were the ushers, who arranged the audience in front of the gentle slops where the speakers stood: George F. Hyde, John E. Luther, Jeremiah Murphy, Thomas Casey, William Wells Lyman and R. Huntington Gulliver.

Dr. Frederick P. Guillyer, a descendant was in charge of the service.

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## A Special Offering of Enameled Ware At 10 Cents

Double Coated Ware in many shapes and sizes, every piece perfect and a big bargain at the price. Sizes and

2 quart Lipped Sauce Pan. 1% quart Lipped Preserve Kettle. 2 quart Deep Pudding Pan. 21/4 quart Deep Pudding Pan

2 quart Deep Pudding Pan. 3 quart Milk Pan.

1% quart Lipped Sauce Pan.

4 quart Milk Pan.

2 quart Deep German Bowl. 3 quart Deep German Bowl. 1 quart Long Handle, Seamless Dip-

10-inch Deep Pie Plate. Medium size Hand Basin. Covered Scap Dish.

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The New Perfection Blue Flame is guaranteed free from smoke and bad

One burner at \$2.98, Two burner at \$7.50. Three burner at \$9.98.

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4 quart Sprinkling Can, 39c. 8 Ball Croquet Set, 75c. Colonial Shape Sweet Pea Vase, 10c. Colonial Shape Tumblers, each 4c. 2 quart Ice Cream Freezers, \$2.19, 1 burner Oil Stoves, 60c. Two burner Oll Stoves, 75c.

The H. C. Murray Co. Ladies' Home Journal Paper



remarked the anisotroe He state of the control of the proposal of t fence against the frequent assaults of the Indians, the settlement had for its center and principal feature the fort which Gardiner had built at the first. About this were clustered the houses, and in this, in the Great Hall, was the gathering place for defense, for transaction of business, and for worship. No church was formed at

> ELMORE & SHEPARD, Embalmers and Funeral Directors.

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has the agency for the Travelers Life and Accident Co. of Hartford, Ct., and the United States Health and A cident Ins. Co. of Saginaw, Mich. Write or rates and full particulars. Box 231. Willimantic, Ct.

HIRAM N. FENN, UNDERTAKER and EMBALMER 62 Church St., Willimantic, Ct. Lady Assistant.

fourteen or fitteen years, however, we and that a check is to be given to this progress, the intimation of which is clearly marked by this order of the general court of Connecticut, dated May 29, 1659;
"This court having considered the

This court having considered the "This court having considered the petition presented by the inhabitants of Seabrook, doe declare yt they approve and consent to what is desired by ye petitioners respecting Mohegin, prvided yt within ye space of three years they doe effect a Plantation in ye place propunded."

We would like to know more of this petition and of the list of names signed to it, but no copy has been pre-

The peculiar beauty of this section, with its wooded hills, its fertile plains and running brooks, attracted them. The pioneer spirit appealed to them, The pioneer spirit appealed to them, was in their blood, as in all the colonies at that time. They must go somewhere. So Hooker had come to Hartford, Pynchon to Springfield, Roger Williams to Rhode Island, Jonathan Brewster to Windsor and Brewster's Neck. Probably this Norwich colony had as reasons for the removal some like those given by Hooker's company in their petition for permission for removal to Hartford, which were:

1. "Want of room where we are"

I. "Want of mom where we are."

2. "The fruitfulness and commodi-nesses of Connecticut and the danger of having it possessed by others."

3. "The strong bent of our spirit

of having it possessed by others."

3. "The strong hent of our spirit to remove thither."

Probably the "bent of their spirit" was the motive, more potent than either of the others or than both of them together.

That" set of the general court of May, 1659, which I have quoted, made as its condition that the settlement must be made within the three years thereafter. Apparently no time was lost; and the advance guard came in the summer of 1859, followed by the remainder of the company the next year. It was a valiant and goodly band of well to do folk of good ancestry, that had been trained by strong leaders, such as Winthrop, Fenvick, Gardiner, Mason, Higginson and Fitch, had been inured to service in a new country, had already attained to a well ordered life under a constitutional government, and were united under the ordered life under a constitutional government, and were united under the restraining and refining power of the Christian faith. This colony did not begin in a random way, like so many of the early settlements or like so many of the later frontler ventures, by receiving accessions of restricts. by receiving accessions of restless ad-

Town Plot Society Records." The town clerk was generally the church clerk. Their Ongoing.

and condition: it came upon the ground a town and a church. The people were not a miscellaneous company thrown together by chance, needing to be trained and assimilated, but an association carrying their laws as well as their liberties with them; not strangers, each seeking his own advantage, staking out his own claim and defending it by arms; but a band of God-fearing men and women united into a brotherhood, e-h bound to act for the common good. They were not mere fortune hunters or buccaners coming to wrest their speedy gain and then retire; but founders of a civilized and Christian state in which they could establish homes, and which they could bequeath to their children as a priceless inheritance. They were soloking forward to permanence and a future and they knew that steady habit its, manly toil and flae fraternity of feeling must enter into that to make community in which good order, decommon of manners, self-respect and high ideals prevalled. The Christian church was the unifying bond and the guide of their lives. They were cheered and strengthened by the vonstant charm of its promises, and the rigor of the wilderness and the privations of frontier life were softened by its hopes. I do not know how much they thought of the wames they were to transmit.

dren's children and peace upon Israel.
At death, Thomas Leffingwell was 92,
Calkins 99, Adgate 87, Bingham 88,
Simon Huntington 77, Fitch 90, Bushnell and Tracy 75, Burchard 72, Mason nell and Tracy 75, Burchard 72, Mason 72. Most of the first generation were buried in the old Post and Gager ground, where now stands the Mason monument. Four of them whose graves are marked were buried in the Old Town burying ground, where these exercises are being held. Deacons Simon Huntington and Thomas Adgate, Sergt. Thomas Waterman and John Post were surely buried here, and probably Bowers and Raynolds and Caulkins and Lieuts. Let nawell and Backus.

Backus.

The increasingly valuable researches of the late George S. Porter have uncovered for posterity many of the ancient events and he is fittingly remembered in durable bronze at the gateway of the ground where he spent so many days in the service of love for the old Founders.

BUILDING A CHURCH-STATE.

Address by Rev. C. A. Northrop on The Original Settlers of Norwich.

After the spirited singing of the hymn, Let Children Hear the Mighty Deeds, Chairman Guilliver said: In the fall of 1859, or spring of 1860, the first settlers constructed a log meeting house some 500 feet west of the point where were a standing; and then presented Rev. C. A. Northrop to give the address on Building a Church-State, and he said:

The Founders.

How many there were of them has never been officially determined till recently, when, according to the significant of the Society of the Founders, there were the right had their origin right here on this soil. At a regular meeting of the society of the Founders, there were for the world than any other country by he fall of 1850 and 1853 and 1855 both a meeting house some 500 feet west of the point where we are standing; and then presented Rev. C. A. Northrop to give the address on Building a Church-State, and he said:

The Founders.

How many there were of them has never been officially determined till recently, when, according to the significant origin right here on this soil. At a regular meeting of the society of the Founders, there were thirty-five. This is probably about to be the latter than any other country by the the Victor to the cash proven can be sounded to mote deam on to the soil and should be made for a sanctuary and paraonage. Accordingly, between the years of 1832 and 1835 both a meeting house and paraonage and the years of 1832 and 1835 both a meeting house and paraonage. Accordingly between the years of 1832 and 1835 both a meeting house and paraonage and the years of 1832 and 1835 both a meeting house and paraonage and the paraonage. Accordingly between the years of 1832 and 1835 both a meeting house of least many the submit of the shell of many the east many the east probably regarded the form the paraonage. Accordingly between the years of 1832 and 1835 both a meeting house of least many the church in 1842, it received the latter mame in th

with a dash or two of aristocracy. The Hydes and Huntingtons and Lefting-wells and Tracys were of good stock. They were young, vigorous adventurers of the best type. Samuel Hyde was 23 years old when he set foot in Norwich, Simon Huntington was 31, John Burchard 32, Post and Oimstead 24, Fitch and Leftingwell 38, Adgate 40, Tracy 26, Mason and Caulkins 66.

They were in comfortable circumstances. They came to work. They were wheelwrights, and millers and merchants and surveyors, and shoemakers, and stone cutters and carpenters and farmers. They were uneducated, some of them, as to books,

mosphere the overshadowing delight of Dr. Pratt, snother Saybrook product, who is with us today and may his us got our chance.

Their Legacy.

Ministers Preach Special Sermons

Large Congregations at All Churches Sunday Morning, Including Former Members and Visitors-Anniversary Topics Prevailed-Many Choice Discourses.

In response to the request sent out | INDIAN, ENGLISH mons Sunday morning, there was a general effort made along that line by the clergy, although sermons dealing with the anniversary rather than historical in most cases were preached. The congregations were very large, including many former members who have moved from town and many visitors. In a number of churches the regular communion sermons were preached, a number of the ministers feeling that historical sermons were hardly appropriate to them owing to their comparatively short residence here. However, in practically all the churches some reference was made to the anniversary.

GREENEVILLE CONGREGATIONAL IN THE LIFE OF NORWICH.

IN THE LIFE OF NORWICH.

Denaid B, MacLane.

At the Taftville Congregational church Sunday morning Rev. Donaid B, MacLane, pastor, gave an address on Indian, English and Blue Names.

He preached a most interesting sermon, saying in part as follows:

I. Indian Names. There are many Indian names in the vicinity, and this fact shows that the land was once the home of the Indians.

Our three rivers are the Yantic, the Shetucket and the Quinebaug—all Indian names.

Then there is the Wauregan house, and Mohegan and Occum, and Mystic and Niantic, and Narragansett and Cognecticut. In Taftville we have the Wequennoc school and the Ponemah mill. the clergy, although sermons dealing

History of the Organization During Its

Sunday morning, Rev. C. H. Ricketts preached a church historical sermon, which was heard with much interest. He said:

This section of "the Rose of New England." still retaining the old name of Greeneville, came into existence of Greeneville, came into existence about the year 1828. It was in this year that the Water Power company was incorporated with a capital of \$43,000 for the purpose, as the old records say, "of building a dam and canal in order to bring the waters of the Shetucket river into manufacturing use." William P. Greene, from whom the village evidently derived his name, was the largest stockholder and the moving spirit.

whom the village evidently derived its name, was the largest stockholder and the moving spirit.

He had previously purchased the land extending from in those days was known as Sachem's plain, the junction of the Shetucket and Quinebaug rivers, on both sides, for the distance of three miles.

Immediately the old Shetucket dam was built of solid masoury, and a canal dug forty-five feet wide, nine feet deep, and seven-eighths of a mile in length. The old Shetucket cotton mill was the first of our manufacturing enterprises, to be followed by the Chelsea Paper Manufacturing company, at one time said to have been the largest paper-making establishment in the world.

Our fathers did not allow great business enterprises to crowd out their religious duties. Religious services were held from the very beginning of our community life, but definite organization dates back to January 18, 1832, when twenty men banded themselves together as the Greeneville Ecclesiastical society, and among that number are not a few that have had much

the year 1833.

At a regular meeting of the society held in January, 1834, a call was given to the Rev. John Storrs of Willimantic, who accepted and labored one year. During 1835 and 1836 the pulpit was supplied for the most part by the Rev. Spencer Beard, but in 1837 a call was extended to the Rev. Stephen Crosby, but owing to a period the Rev. Spencer Beard, but in 1837 a call was extended to the Rev. Stephen Crosby, but owing to a period of financial depression the installation was deferred and his death occurred before it was effected. Next came Rev. A. L. Whitman, who remained until 1846. For ten years the spiritual affairs of the village were in the able and faithful hands of the Rev. C. P. Bush, whose daughter is endeared to us through our missionary aid to her work in India. At the close of his labors in 1856, Rev. Robert P. Stanton was called, and his pastorate of 23 years is the longest in the history of the church. It was a period marked by great material and spiritual prosperity, the church building being enlarged in 1867, and the present pipe organ provided in 1876.

Mr. Stanton closed his labors in the year 1889, and the same year marked the installation of the Rev. Andrew J. Sullivan. In 1888, the Rev. Thomas Simms entered on his work as pastor, which he faithfully carried on till 1892, the year in which the Rev. Lewis . Barney accepted the pastorate. During Mr. Barney's term of service extensive repairs were made upon the church property at a considerable cost. The present pastorate began in 1897.

extensive repairs were made upon the church property at a considerable cost. The present pastorate began in 1897 and is the second longest in the history of the church. Duuring this time between four and five thousand dollars have been raised toward the liquidation of our church debt, the parsonage has been improved, and the church and ecclesiastical society have been legally consolidated. The early records contain such names as Samuel Morey, Oliver Woodworth, Benjamin Durfey, William H. Coit, William P. Greene, Nathan P. Avery, Rufus Sibley, David Torrance, and others who have shown that the ministry of this church has not been in vain in the production of men of character.

During these seventy-six years of history, our community has been signally the seventy and the se

Their Incoming.

They came as purchasers, not as conquerors. They came by families, and went to work. So busy were they that in a few years they did not know where their own possessions lay. They kept few records, and if they could only have known how much was to be made of them by a grateful posterity, they would certainly have told us more about themselves. How much would we not give today for Pastor Fitch's notes on his varied and useful work for whites and Indians, and for an even hurried glance over the lost pages of the church records for the first 49 years!

They left five towns and parts of two others—Bozrah, Franklin, Lisbon, Sprague, Norwich, Griswold, Preston, while Lebanon, Mansfield, Canterbury, Plainfield and Windham were peopled largely from the old plot. Along the Yantic and Shetucket and Quinebaug they built their homes and influenced widely the social and civil and remained with the would we not give today for Pastor Fitch's notes on his varied and useful work for whites and Indians, and for an even hurried glance over the lost pages of the church records for the first 49 years!

They were an orderly people. They builded well. They organized at once "a Religious Society and Church-builded well. They organized at once "a Religious Society and Church-builded well. They organized at once "a Religious Society and Church-builded well. They organized at once "a Religious Society and Church-builded well. They organized at once "a Religious Society and Church-builded well. They organized at once "a Religious Society and Church-builded well. They organized at once "a Religious Society and Church-builded well. They organized at once "a Religious Society and Church-builded well. They organized at once the life, not only of the town as it continued, but for the city as it began to grow. Norwich today has no imize the debt it still owes to Norwich and as a community, we have abundant reason for thanking God for two the city and the present Hickory or community has been nighted history, our community has be

AND BIBLE NAMES. Fare \$1.00 Subject of Interesting Sermon by Donald B, MacLane.

Wequenned school and the Penemah mill

And Mr. MacLane went on to show how not only around Norwich but all over the country the land is full of Indian names. Lakes and rivers and cities and states—almost half the states bear Indian names.

The Indians have disappeared, but their beautiful picturesque names will stand forever a monument to their memory. And every Indian name reminds us that our land was first the home of the Indians.

II. English Names. One finds many English names, too. And every English names, too. And every English name reminds us that the first white settlers of our land came from England.

So we have Norwich, named after North River, 245 the comfort and convenience for the traveler.

Steamer City of Lowell and the way of traveling.

Steamers City of Lowell and Adelightful voyage on Long Island Sound and a superb view of the wonderful sky line and water front of New York.

Steamer leaves Stonington at 11.15 p. m. week days only; due Pier 48, North River, 245 the comfortable way of traveling.

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North River, 245 the comfortable way of traveling.

Steamers City of Lowell and May of traveling.

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England.
So we have Norwich, named after
Norwich in England; the Thames and
New London, named after up old
Thames and the old London in Eng-

In the state of Connecticut, east of the Connecticut river, all the following (Continued on Page Three.)

## Where to Trade in Jewett City

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June 26th to Sept. 1st, 1969, inclusive.

WEEKDAYS: Leave Norwich 8.30 a.m., New London 5.50 a.m., Watch Hill
10.55 a.m., due Block issand 12.59 p. m.

RETURNING: Leave Block Island 2.15
p. m., Watch Hill 5.50 p. m., due New
London 5 p. m., Norwich 6.15 p. m.

SUNDAYS: Leave Norwich 9.15 a.m.,
New London 10.40 a.m., Watch Hill
11.40 a.m., due Block Island 1 p. m.

RETURNING: Leave Block Island 2.45
p. m., Watch Hill
4 p. m., due New
London 5.30 p. m., Norwich 7 p. m.
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1909 SEASON OF-On and after Saturday, June 19th, will run as follows: Two round trips daily between Norwich, New London, Ocean, Pleasure and Crescent Baaches, observing the following schedule:

Moraing Trip. Leave Norwich 8.05 a. m., New Lon-don 9.20, Ocean Beach 9.45, Pleasure Beach 10.10, arrive Crescent Beach

Norwich 1.05 p. m.

Afternoon Trip.

Leave Norwich 2.05 p. m., New London 3.20, Ocean Beach 2.45, Pleasure Beach 4.10, arrive Crescent Beach 4.50.

Returning—Leave Crescent Beach 4.50.

Returning—Beach 5, Ocean Beach 5.25, New Longon 5.59, arrive Norwich 5.25, New Longon 5.59, arrive Norwich 7.05.

Every Sunday leave Norwich 9 a. m. and 2.05 p. m. On the morning trip running only as far as Pleasure Beach and return; on the afternoon trip through to Crescent Beach and return.

PEOPLE'S STEAMBOAT CO.,

Norwich, Conn.

AVERY C. SMITH, Managing Owner, jel6d

MONTAUK STEAMBOAT CO.'S LINE etween New London, Conn., and Green-ort, Shelter Island and Sag Harbor long Island. Str. "Wyandotte" loves New London, weekdays, 10 a. m., 41 b. m. Leaves Sag Harbor 6 a. m., 123 b. m. jyld

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makers, and brewers, and tanners, and cutters and stone cutters and carpenters and farmers. They were undeducated, some of them, as to books, but they knew many things. If "Old Goodman Hide" and Caulkins made their mark on legal documents instead of their name, it did not prevent them from making a name.

The Saybrook influences that cradled them survived here for many a day. Fitch and Woodward and Lord, the first three ministers, were of Saybrook extraction and served the church for nearly 125 years. The third pastor of the Second society of the Nine-mile Square (Frankin) was a Saybrook boy, and lingered on till the second half of the nineteenth century. I, myself, might have shaken hands with him had he come to my father's house before he died. And that does not end the Saybrook influence, for when Dr. Nott of Franklin passed away, there came into the Norwich atmosphere the overshadowing delight of Dr. Pratt, another Saybrook read-

shadow never grow less.

builded well. They organized at once an to grow. They builded well. They organized at once and to gan to grow. The state. It mattered not whether they said church or state. Both were one to them. We have here the three fundamental types of society, Family, Church, State. "a Religious Society and ChurchState." It mattered not whether they said church or state. Both were one to them. We have here the three fundamental types of society, Family, Church, State.

For sixty years town and church affairs were recorded together. After that, the church records were called the control of the church records were called the church records were the check it still owes to Nor
wich Town.

The exercises closed with the sing
ing of America.

Speaker Cannon is now serving his the reason for thanking god for the past, the church and as a community, we have abundant reason for thanking god for the past, the church and as a community, we have abundant reason for the church and the church and the church and the church are the church and the church are t